and rulers of hundreds, rulers of fitties and rulers of cook,

The Bible is a large book. Comprehensive and complete, honest, fearless and faithful, it discusses everybody's affairs and probes everybody's character; it is everybody's monitor, everybody's counsellor, everybody's friend. It sets before all men the worthiest ends which can be pursued, in whatever calling, and supplies principles and precepts for our moral restraint and guidance, in all conceivable circumstances and relations in life. And it is as impartial as it is comprehensive. Seeking not the favor nor fearing the frown of the mightlest of men, it rebukes an and commends virtue in high places as well as low-swerving never one hair's breadth from the right line of eternal truth to accommodate itself to the prejudices of any class, or to forward the interests of any faction.

Does it require the creditor to be merciful and patient and forgiving towards the unfortunate debtor as he hopes himself to be forgiven his debts in the final reckoning?—it also enjoins upon the debtor, to use all diligence to meet his obligations and to cancel every outstanding claim, "providing

things bonest in the sight of all men."

While it commands children to obey their parents in the Lord, that is in all things consistent with his requirements, it also enjoins upon fathers not to provoke their children to wrath, but to bring them up in the nurture and admonition of the Lord.

It speaks not to the servant alone saying, " Be obedient to your masters according to the flesh, with fear and trembling, in singleness of your heart as unto Christ; not with eye-service as menpleasers." It speaks with equal emphasis and authority to masters, saying, "Do the same things unto them;" that is, be netuated by the same principles, and manifest the same kindness, faithfulness and fear of God which are fitting in them. "Do the same things unto them, forbearing threatening, knowing that your Master also is in heaven. Neither is there respect of persons with

So too, while obedience and loyalty to the constituted authorities are required of every subject, under every form of government, the duties of under every form of government, the duties of rulers are not less clearly expressed and implied. The same prophets that hore their burning messages to the people, denouncing the wrath of God against prevailing iniquity and popular sins, were hardly less frequently commissioned to warn those who occupied the high places of power, and to promulgate moral principles for the government of princes. And our Lord and his apostles, while avoiding partisan relities attribes and dewhile avoiding partisan political strifes, and declaring that the divine kingdom which they sought to establish was to be advanced not by tical maneuvering, but by the dissemination piritual truth, did nevertheless practically illustrate the fact that Christianity was designed not to take men out of the world and to secure sanctity by seclusion, but to make them only the more efficient in every department of duty, and in every calling and condition in life. While they never presumed to dietate a line of secular policy to their rulers, or offensively claimed a virsupervision and control of public affairs, they did seek to inculcate such general principles

as should tend to make every man in his own sphere and capacity the best man for that position. As a Minister of Christ, it is manifestly my duty to declare the whole counsel of God, to expound God's word in every part, and to bring the principles of Christian morality to bear upon all classes of men. In preaching upon the duties of rulers, however, it surely cannot be necessary to disavow any purpose to shape specific legislation, or to influence individual appointments. Nor will any one do me the injustice to think that I would degrade my sacred office by making an attack, either openly or implied, upon those who are here intrusted with positions of honor and in-

And let me say that, as it is not my province to judge of the capacity or the character of pub-lic men, and to say who are fitted to hold such offices, so neither are you called upon to sit here offices, so neither are you called upon to sit here as jurors to decide upon the merits or demerits of individuals. It is our business to contemplate the Bible pattern for rulers and subjects, and then to strive to live up to what is required of each one of us in our own position. And if, in contemplating this perfect pattern, any of you who hold office should seem to yourselves to come short of it, you shall have no more right to infer that I am aiming to secure your removal from office than that I aim to put every sinner out of the world who does not come up to the perfect standard of character which it is my duty at all

times to hold up before all men.

Taking the word of God then as our guide, we remark that the first qualification of a ruler is APILITY. So thought the father-in-law of Moses when he gave him the excellent advice in the text, advice which Moses, under the divine direction, was prompt in following: "Moreover, thou shalt provide out of all people able men, such as fear God, men of truth, hating covetousness, and place such over them to be rulers." No matter what qualifications men may have for the humbler walks of life, if they are not men of ability, they ought not to hold places of great responsi-bility in the government. A business house, or a stock company which has a large capital invest-ed and great interests at stake, can afford, and ought to command the best business talent available for the management of its affairs. But no business house can in influence, in importance, or in the pecuniary interests involved, be compared with a government which has to do, not alone with the protection of property, but has power to open new channels of wealth, to foster untried arts, to guard the gate-ways of commerce, to maintain that social order upon which all values depend, and to provide for the intellectual training, and to some extent, for the moral culture of

a great nation. If a first class steamship needs and deserves abler officers than might be required to navigate a canal-boat, they who are placed at the helm of state, and who may be called to shape the course of empires, ought first of all to be able, wise, expe-

Honesty of intention will not compensate for blundering awkwardness. Purity of life will not plaster over a defective legislation. Personal worth will not make good a nation's lesses. Christianity teaches no such absurdity as that pious men are to have the precedence over others, where they are not by their abilities, as well as their virtues, fitted to govern. It would not give a devout dunce command of a ship in a storm because he chanced to be the most pious man on board : nor would it warrant any man in aspiring to positions of trust for which he is not fitted by talent and experience, and where his goodness must of necessity be evil spoken of. It is, moreover, undesirable that a man's natural amiability or his Christian graces should be put into the market, or that one's domestic and social virtues should be his sole trading capital. Some men are born to rule. They are constitutionally adapted to make, to expound, or to administer the laws. And if their time and talents have been properly improved, they are, other things being equal, the best men that can be selected for legislators, judges and executive officers. But natural capacity and adaptation are not all that is requisite. The material may be good, and yet it may be spoiled in making up. Distinguished talent and great learning may be only so much the more

dangerous to the State, if they are misdirected. A ship may be of the best possible model for speed, conjoined with capacity, and yet he a poor sailer and no carrier at all, if it is badly ballastd. The most distinguished abilities may be obscured by moral defects, and the artillery of obscured by moral defects, and the artillery of natural and acquired forces may be fired in the wrong direction by a perverse will. Hence, Jethro, the priest of Midian, adds, as the second qualification of rulers, that THEY SHOULD BE MEN TRANSIC GOD.

I chall not insist upon a profession of piety as here required. But that a reverential, as distinguished from a profane and impious spirit, is intended, I think none will doubt.

It is not foo much to say that the man who de-

It is not too much to say that the man who de-nies the existence of a God, and scoffs at the docnies the existence of a God, and scotis at the doctrines and precepts of revealed religion, and so feels no sense of moral accountability to his Maker, and has not the fear of God before his eyes, is not a safe man to be entrusted with the areangements, and no expense or efforts will be started to arrangements, and no expense or efforts will be started to

is positive, only on the wrong side; and his unbelief has in it the elements of anarchy, for it tends to destray the strongest sanctions of law, and so to undermine the very foundations of civil government. Hence under many of the strongest systems of government, and among the most enlightened people, avowed Atheists are legally disqualified from sitting as jurors and for giving t stimeny in courts of justice, on the ground that they could not feel the binding force of an oath,

and also because the moral obliquity which such persons manifest proves that the laws of evidence and the nature of testimony are not duly appreciated by them. If such objections are valid as sess; and place such over them, to be rulers of the wands against the fitness of an Atheist to give testimony between man and man, how much less is such an one worthy to be entrusted with the making and administering of laws. What with such a man is the binding force of an official oath? He who fears to offend the Ruler of the universe, and has a constant sense of personal accountability to Him, must be more trustworthy than the man who cherishes no such refining and ennobling faith and who feels no such guiding and restraining influence.

If this be true, does it not follow that the more truly reverential and devout the rulers of any people, the stronger are the guarantees for integrity, honor and faithfulness in the discharge of official duties? If, then, piety is not of itself a sufficient qualification for office, it surely does not disqualify any one who, in other respects, is fitted

That fear of God which is the beginning of wisdom tends not to make any man less shrewd, less prudent, or less efficient. It is no antiquated theory which the wisdom of later times has discarded, but a practical truth, indorsed by the experience of nations in every age and under every form of government. " When the righteons are in authority the people rejoice; but when the wicked beareth rule, the people mourn." " For righteousness exalteth a nation; but sin is a re-

proach to any people."

The Priest of Midian also advised the great law-giver and ruler of the Israelites to appoint as his subordinates in office men of truth. From the rulers of thousands down to the rulers of tens, he thought it important that they should all be men of veracity; honest in their purposes, sincere in their pretensions, and faithful in fulfilling all their promises. Mutual confidence, the cement of society, loses its cohesiva power in an atmosphere where falsehood abounds. And the more conspicuous the position, and the more extensive the influence of the man whose word is worthless, the more damaging is he to society. The lack of sincerity and candor among statesmen and politicians, so far from being comparatively excusable, is more culpable, by as much as the example is more pernicious, and greater in-terests are involved. That was an immortal utterance of the French King, who said-" If truth were to be banished from the world, it ought still to find a residence in the breast of Princes."

Honesty is the best policy not only for the private citizen but for cabinets and councils, for the magistrate and the monarch.

Nor did the sage of Midian forget to add that rulers, from the highest to the lowest, should be men hating covetousness. Not merely unselfish, but hating covetousness. Not only shaking their hands from the receiving and holding of bribes, but detesting those who, ever so indirectly, would offer them. The man who takes office solely for the emoluments, and who thinks it clear gain to do the least allowable amount of work for the largest procurable pay, is not a man hating covetousness. He who jeopards public | Per Arctic, George Washington and via San funds in private speculations, has not a very strong batred of covetousness. He who thinks that the public owes him a living, and has degenerated from a man disposed to earn his daily bread, into a political beggar, and a confirmed office seeker, is not ordinarily, a man hating

Alas for the people among whom genuine, old-fashioned patriotism has died out, and a lust of power and a greed of gain are the motives and

mainsprings to political activity.

Who will doubt now that this Priest of Midian, who meddled with politics, was a wise counsellor and a far-sighted politician? Who will question the wisdom of Moses in following the advice of his excellent father-in-law? Blessed is the king who has such counsellors; and blessed are the people who, through anybody's influence, are provided with such rulers. Does this enumeration of the elements of fitness in officeholders seem to you incomplete? I remark that the more the advice of Jethro is studied, the more clearly it shall appear that, within the compass of these general statements, many items of fitness are implied which are not distinctly announced.

Thus the man of ability, fearing God; the man of truth, hating covetousness, is necessarily a faithful man. For if he is a man of truth his oath of office pledges him to fidelity. And if he fears God he will strive, as in His sight, rightly to perform every duty, and to perform it from the proper motives. However high or numerous his titles, he is not an honorable man who is content to serve less faithfully in a public capacity, and for a high salary, than he would serve

private parties for less pay.

Not less obvious is the inference that they who fear God, and are men of truth, hating covetousness will be character zed by that love of justice, that honesty in interpreting the laws, and that promptness in executing trem, which are essential to fidelity. Nor less earnest and active will such rulers be in redressing wrongs, in relieving distress, in equalizing the public burdens, in anticipating and guarding against coming evils, in promoting knowledge, virtue and industry, and in striving to secure all the elements of peace,

progress and prosperity.

And this leads me finally to remark that, in such a kingdom as this, the rulers should be preeminently parental. Both by example and precept, promoting temperance, inte ligence, in-dustry, and self-control, they should, in dealing with a nation of grown up children, supply such restraints to vice, and such safeguards to virtue, as every judicious, God-fearing father feels bound to throw around his children. Among such a people the largest liberty to do evil may be a license to self-destruction. The chartering of vice may be signing the death warrant of the nation. As surely as most children will be spoiled by letting them do as they have a mind to, so surely may the obedient subjects of this sovereignty be ruined by removing from them the hand of parental authority and the wholesome

restraints of moral law. From the shadow of such an impending disaster may God preserve this remarkable people, the record of whose peaceful political progress must form one of the most interesting chapters in the vet unwritten history of civilization.

With gratitude for the past and hope for the future, be this our utterance of piety and patriotism to-day: From every evil, physical and moral; from every calamity to person or property; from every error in doctrine or practice, God save the people, and God save the King.

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